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# THE KOREA MISSION FIELD



AN ENGLISH SPEAKING BIBLE CLASS.

SEE PAGE 169.

SEOUL

KOREA

# THE KOREA MISSION FIELD

## A MONTHLY MAGAZINE.

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# THE KOREA MISSION FIELD

VOL. X.

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## EDITORIAL PAGES.

**The Foreign Missionary** In a previous issue we glanced at the splendour of the vocation of the Foreign Missionary as indicated by the fact that he is not only a twice-born man, but a twice *well* born man. In further development of this general subject we observe.

### THE FOREIGN MISSIONARY IS A MAN OF *TWO* LANGUAGES.

Language is such an important endowment that not a few name it as the distinguishing characteristic of Man, defining him as "The talking animal." Surely, to be a person, one who can think, reason, love and choose is to be wonderfully endowed; but to be a person with power to express personality, able to communicate thought, to bestow affection and to receive responses in kind from other persons, to the end that knowledge may be increased, wisdom augmented, friendship fostered and communion made possible, this is to be graciously endowed; for personality without language, which makes possible communication, would doom us to the fate of Tantalus with the cup of satisfactions very near but ever unquaffable. With hope forever deferred we would forever be heart-sick, and never to have had a being, would be better than this!

To converse with a single person is a precious privilege, made possible to Robinson Crusoe by his discovery of Friday; to hold converse with many persons, practically to have access to the minds and hearts of a nation, is a far more precious privilege. If to the foregoing is added personal accessibility to a nation *other* than our own, then we have attained to a privilege that is exceedingly precious, for the view-points of the subjects that interest us will be multiplied many fold.

I once bore a letter of introduction from an Englishman resident in the United States, to his old school-fellow, residing in England. I was very cordially welcomed at the man's business office in Liverpool, and later conducted to his beautiful suburban home at Waterloo. The evening spent with this gentleman and his family, during which, from his standpoint, my nation, its citizens, its government, in itself and in its relations to other governments, were passed in review, was a revelation unconceived of by me, before. It was in fact the presentation of the other side of the shield which was seen be black instead of white, as I had supposed. The good nature and courtesy of a host were maintained, but nevertheless the blows came thick and fast and straight from the shoulder, and were returned with becoming sturdiness.

This stimulating conference was with a citizen of a kindred nation whose essential foundations of civilization, liberty and religion were identi-

cal with my own nation's. How much more helpful still, through a language well known to both, would familiar intercourse be with citizens of a nation diverse from one's own, as that of France, Germany, Italy or Russia ! Now, if we are able to go a step farther and, through familiarity with an Oriental language, the language used by our fellow men who may almost be said to live in another world : if thus we can gain access to this other world in which live the majority of mankind, who also are the most ancient, and not a few of whom are intellectually among the most acute ; if we can breathe its atmosphere, study its lights and shadows, win its sympathy and so gain entrance into the secret chambers and sanctuaries of Oriental thought and faith, aspiration and imagery, this surely were a priceless boon !

The one essential of the knowledge of the "other-worldliness" of this world, is a common language, a knowledge of the language spoken by that other world. It is the first business of the foreign missionary to acquire the vernacular of the people among whom he is to work. Until he does this he is unfitted really to begin his distinctive work. He must not only be able to read it, but to speak it and to think in it. This being true, the missionary will acquire it, if it is a possible thing, and as well, as possible ; and, as a matter of fact, he does acquire it, and some acquire facility in it equal to what they have in the language to which they were born !

It is indeed true that knowledge of an Oriental language, alone, will not gain us admittance into the Oriental world of thought and feeling, because this Eastern man is timid, suspicious, secretive. He must know that you are honest and are truly his friend before he will welcome you to his best. But the missionary *is* honest and *is* his friend, and demonstrates the fact by the succor he brings to the body and uplift to the mind, so that the helped man is wooed to listen to the Glad Tidings, and when touched by the life of God, and made truly a brother beloved of the missionary, then the door of full hospitality is thrown wide open, and communion is made possible ! I use the word communion advisedly for now the missionary's business is a give and take process. True he gives, but it is also true that he receives from his Oriental Christian brother lessons in faith, and examples of obedience, practiced as naturally as breathing ! Before the Oriental became a Christian, he could give the Occidental points on humility, courtesy, filial reverence and, that character is more precious than gold,—having become a Christian he finds himself, in a peculiar sense, in his native habitat. He is untrammelled by the subtleties of theology, unfrightened by the bloody foot-paths of ecclesiastical history, and unhampered by denominational foolishness. He simply accepts the Book as the Word to him of his Heavenly Father, and listens for and hears voices out of heaven's heart speaking to his heart, which he simply obeys, as did they of the first century, "going everywhere preaching the Word," and as he thus goes to bring the resurrection news to others, lo ! Jesus meets him with His "All Hail !"

This is all quite wonderful here in Korea, and is partly due to the fact that the Bible speaks most eloquently to the Oriental because



it is an Oriental Book, filled with Oriental imagery, Oriental conceptions, and methods, and life, which, as Colridge said, "finds" him, as it cannot find us, because we were not "to the manner born." Best of all, the Jesus of the Book is an Oriental Who speaking to Orientals, is understood more easily than by us of the West. John Robinson in his final sermon to the Pilgrim Fathers departing from the old world for the new, said, "God hath yet much more light to break forth out of his word." True, and doubtless it is also true that for much of such light we are to become indebted to the Oriental! The late Dr. Charles Cuthbert Hall, appointed as a lecturer to India on a "foundation," declared his belief that the theology of the Bible would remain decidedly incomplete, until the Oriental Christian shall have brought his contribution and laid it at the Master's feet.

A National Evangelistic Campaign

On the first of last March an Evangelistic Campaign was launched which embraces within the scope of its activities the entire Japanese Nation, and extends over a period of three years!

This movement was planned in April of last year, in Tokyo, during the Conference of the Edinburgh Continuation Committee, led by Dr. John R. Mott. The Japan Missions, the Japanese churches and the Protestants of the nation generally, have agreed together through nation-wide preaching of the Gospel, so to lift up Jesus the Christ that the nation may see and be drawn to Him.

The splendid sweep of this effort is not alone worthy of modern enterprise, but better still is worthy of Him who commanded, "Go ye into all the world and preach the Gospel to every creature," promising in that event, "Lo, I am with you always—." If Christians shall be sufficiently united in this work to secure the coöperative presence of the Master, then success will most certainly be assured. The achievement of such coöperative effort with its consequent victory, depends more than anything, perhaps more than everything else, on a worthy ministry of intercessory prayer. The most promising feature of this endeavor is that its promoters not alone call upon the Christians of Japan unitedly to work, as if everything depended upon them; but more urgently still, importune them and *all* Christians throughout the world to plead with the All Father through a ministry of Intercession, as if everything depended upon Him. To this call for prayer-work, we of Korea, who are a part of the Empire of Japan, and personally and in every respect are as vitally interested in the Christianization of this nation as anybody, should give a most cordial response.

Kikuyu

From the most unlikely place, "The Dark Continent," otherwise known as "The White Man's Grave," a great light has suddenly shined. It is the old story, "The lame take the prey;" "For God hath chosen the weak things of the world to confound the things that are mighty."



The simple story of Kikuyu briefly told is this. The British East Africa missionaries of

The Church Missionary Society,  
The Church of Scotland Society,  
The Africa Inland Mission,  
The United Methodist Mission, and  
The Nilotic Independent Mission

have for several years met together for social intercourse and spiritual uplift. Because these missionaries resided far apart from each other, this intercourse was precious, increasingly so, for they gradually came to realize that they were indeed brethren, joint members of that body of which Christ is the head. Finally, as, in their isolated fellowship in the Dark Continent, with one another and with the Master they prayed and sang praises to God, the Saviour manifested Himself as indeed the Jesus of Pentecost and Patmos, for all who might be symphonized in Him. This vision of their Lord was timely, since they were increasingly beset by oncoming hordes of fanatical Mohammedans who threatened, not alone the existence of their missions, but of their lives.

Thus these missionaries, sixty of whom convened at Kikuyu June 7th, 1913, actually came to believe in Christ's own view of the nature of His Church,—Christ the Head and Christians members of His Body. Logically they proceeded to draw up articles of federation, and as naturally to celebrate the love of Christ which made possible such a church, by sitting down at the "Lord's Table" to commune with one another and with Him. At this service of Communion the Bishop of Mombasa officiated (Christ Himself presided) for which action, the Bishop and his ecclesiastical associates have been "taken to task."

Of portentous significance is the present general interest of Christendom excited by the flashing of this light upon denominational darkness! Surely it is a good time to pray for Church Union;—for all Christians, especially for the Anglican Church, for the Archbishop of Canterbury and particularly for that ecclesiastical body to which he has submitted this vital matter; that it may clearly see this light and truly interpret its meaning to the end that all Christians, including those in Korea, may be heartened, and closing up the ranks and together following hard after Him, may liberate, for the interest of the World, "all power in the Earth and in the Heaven."

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## HOW I BECAME A MISSIONARY.

My people were not Christians, and our home was far out in the country, away from any church. We had no open Bible, and no family prayer. A teacher I had when about nine years old, taught us the Lord's prayer in the country school; and I remember the queer feelings that came over me on my discovery of a Bible among a lot of unused



books in the book-case. But I did not dare to let any one see me reading the Book, and, altho there was a great longing in my heart to learn more of God, I never was able to attend church until I began going to school in town, as a girl of fifteen. Here I came in contact with the pastor of one of the leading churches, who gained a decided influence over me thru his interest in my literary and scientific leanings. He invited me to his home, gave me books to read and precious botanical specimens collected on his travels. He was content however, just to let the seed grow, without urging me to make a confession of Christ publicly; supposing, no doubt, that conditions at my home were not yet ready. I graduated, and went away to the University; but the guiding Hand was still pointing the way. A Y.W.C.A., girl met me at the station, took me to her home, and started me to the quiet but spiritual little church which she attended. So I began from the first to be very regular in attendance at the Y.W.C.A., and church services, but for a long time did not see my way clear to putting myself squarely on the Lord's side. I well remember the critical attitude I assumed after hearing my first missionary sermon, and how my gentle little friend tried to mollify me. Gradually, I began to assume responsibilities in both organizations. I had a class of girls in the Sunday School, and it began to trouble me not a little that I was not setting them the example of belonging to the church. I had no idea what my people would say, and dreaded trouble; but at last, in spite of the outlook, felt constrained to join the Church, and wrote to them at once of what I had done. However, no notice was taken of this letter, and my life began to be blessed in far richer ways than I had dreamed could be possible. Some of my Sabbath School girls also joined the church, and some of my Association friends did likewise. Then almost immediately, came the other question, which was to test my full surrender. No one urged me, as no one had at any time urged me to make a more definite Christian profession. An inward compulsion drove me on to declare my readiness to go to the ends of the earth to tell of the peace that I had found in Christ. This time I knew that there would be remonstrance, perhaps prohibition, from home; for my mother was an invalid, and I was her youngest daughter and had always been her pet. The struggle in my own heart was terrific, but the Spirit conquered. About two months after joining the church, in my third year at the University, I signed and sent in the Student Volunteer pledge; then wrote to my home, telling what I had done, and what the step meant. There was an immediate reply to this letter. My sisters had no idea of the inward pressure that had constrained me to this course. They thot I had been influenced by friends whom I loved better than I did my own home people, and they wrote accordingly. I continued to the end of the year, expecting fully however, that my father would refuse to continue my support another year. That summer which followed was the most difficult three months I ever spent, and yet the persecution which I received drew me closer to the Lord than anything else could. My father did not raise the question as to whether I should finish, seeming to take it for granted; so I graduated the following year. Then my sister had nervous prostration, and I was at home a



year with her, and the wound in our family circle gradually healed, and I sometimes thot that certain members of the family were all the kinder to me because of memories of the former bitterness. Next year I taught in the country, near enough home so that I could be with my people over Sunday ; and in the middle of that year the Student Volunteer convention was held in Nashville. Obtaining permission to be absent a week from school duties, on condition of teaching a week later in the spring, I informed my folks that I was going. I went, met many old friends, and gathered new courage and enthusiasm. On my return to school work, I wrote offering myself to the Woman's Board of the church to which I belonged ; and was put off for two years. The next year I taught again, in high school this time ; but never lost sight of my pledge to missionary work. I felt sure that by this time my people were convinced that I was in earnest in my determination to go into positively Christian work. So the following summer I began laying plans and making preparations to attend the missionary training school. No one made any open objections, tho I am sure my good father thot all the money that had been put into my education had been absolutely wasted. Providence again favored me, in putting in my way opportunities to obtain funds for the training, and also in that my mother was being treated in a hospital within walking distance of the training school of my choice. It was about the time of the great revival in Korea, and it seemed to me I heard Korea mentioned in every lecture and in every class. As a matter of fact, tho, I had a good friend who had gone to that field the preceding summer, and I suppose I was particularly alive to that subject. I was planning to enter deaconess work, as the Woman's Board was short of funds for sending out new workers and besides I could not bear to grieve my mother in her illness ; when there came from Korea the letter which was my direct call to the mission field. When I wrote to my folks that I had received a call from Korea to set up a Christian home there, they replied immediately giving their full consent, and sending funds for a trip home during the Easter vacation to talk things over and make preparations. So I graduated from the training school that spring, my future mother-in-law having come to be with me at that happy time ; and that summer I left home for Korea, with the sympathy and congratulations of all my people.

And so it is, that under the circumstances, I have never been content to be merely my husband's wife. I have felt too strongly all along, the leading of God in my life, and have heard too clearly the call to "Go, work" to be willing to settle down content with the idea that I am presiding in a Christian home and that is enough. I've worked as hard as the best of them, (or the worst), over the language, and there has never been a year in the five and a half of my stay in Korea that I have not had some teaching outside of the home. It has been a full life, for three children have been given me, and I have put in a large share of my time helping my husband in his office work. But it has been a rich life, also ; and I am so glad I have had it to live. I feel that God has been much more real and precious to me than if I had not come to the mission field. I believe also, that there has been some fruit from my labor here, but



shall leave that for the Lord of the Harvest to decide. I often think of my father's disappointment in the way I have used my education. He has never reproached me, yet it must look to him like a great waste. Still, I feel sure that if he knew the richness that that education has put into my life here, and the fullness of opportunity of missionary work for the one who has the training and the willingness to serve to the uttermost, he would not regret my choice.

## SPARKS FROM GOD'S ANVIL.

The thought occurred to me just yesterday that it would be a good idea to jot down for the edification of those in the homeland, some occasional incidents of the mission work, incidents which ought to show that God is alive, at work, and still able to answer prayer, to work wonders with the human heart and to manifest Himself in the needy moments of our experience. Hence the title, "Sparks from God's Anvil," portraying not what I am doing, as I may plead guilty of having done too frequently in earlier letters, but what God is doing in His great workshop of human materials, as I may discover Him at work or have a share in His plans.

I am writing these introductory remarks in circumstances hardly deemed to be conducive to an easy flow of thought. My seat is the bare ground, alongside a stagnant pool, at a fork in the roads, my knee serves as table, and the rented bicycle, lying on the ground behind me, is the magnet that drew the crowd of curious boys from the little village just across the way. Am waiting for my bull-load to catch up with me, so as to inquire the right way, after which I shall mount, and proceed on to the next dilemma. Travelling by bicycle, in these out of the way places, on random and meandering cow-paths, is pretty good *walking*!

To get at what I mean to say, how would you take the news that the two best men of your best church in one of the three districts, (Pam Nama Kol) had been won over to a minor sect, which had been annoying us for some time? I took the news with poor grace, I fear. My heart sank, as I saw ahead the ruin of the local church and the turmoil and evil results thruout the whole district, of this evil example.

It was well for the final outcome that I was not able to go to the scene of trouble. I was forced to prayer. It was at first hard to pray in the proper spirit; disappointment and resentment having formed a sediment in my inmost mind. But gradually my spirit changed and my faith grew and formed in quiet beauty. I sent three different preachers out, at three different times, to exhort the erring brethren. It was useless, for all reported that after extended talk, debate and wordy dispute, invariably in the order mentioned, reaching into weary hours, they left the men more hopeless than before. I kept on praying, quietly and in a strange mood of exultant confidence. Then came suddenly a letter, saying briefly that the stronger of the two men had come back, because of a strange dream.



A few days later, the following particulars were made known to me. It seems that Yi Sung Pil, for such was his name, had a dream that gripped him so tremendously as to keep him awake in retrospection during the rest of the early morning hours. Not only so, but when his wife, upon waking mentioned also a dream, and spoke of it, his amazement knew no bounds. "Husband," said she, "I had a strange dream during the night. I dreamt that Ko Moksa (the Korean for Grove Pastor) came down to our village and preached us an awful sermon, exhorting us with mighty power to cease from our error and to come back to our old place in the church." When the man heard this, he jumped to his feet and exclaimed: "What! Did you dream this? Why, that's the very dream that came to me also. I too dreamt that Ko Moksa came and preached to us with extraordinary zeal and unction. Wife, the Lord has been calling us thru our dreams, and from this day on we give up our new belief and go back." He did too, and by good coincidence, received the very next day, my personal letter, pleading with him and urging him to attend our big Bible Class in Hai-Ju city. Before this incident in his life, he had said with politeness to my three preachers, that it was simply out of the question for him to attend; business matters, and all that, you know. But the Lord brought him in, and you could almost hear his smile, as he came to grasp me by the hand. These are strange facts, but they are facts, nevertheless. I had always loved this brother and valued him as a bit above the ordinary, both in character and efficiency. That was four months ago, and he is a better and firmer man than ever before. Draw your own conclusions, but don't fail to see a spark from the Divine Anvil.

The story is good, but not complete without telling about the second man, more obstinate, and not so pleasant to deal with. But the Lord got him too, though in a different way, that being one of the Divine customs in dealing with humans.

I wrote this second brother a firm letter, asking him to come in the forty miles to see me, lest I make an extra trip out to see him. This he viewed as a sort of summon sell realizing the shame that would come to him, consequent to my journey out to see him. It was potent to bring him in. And he came, late at night, at the close of a local prayer-meeting. Unnatural in manner, his face flushed and his voice husky, he seemed to be laboring under a deep emotion. He wanted to see me, to talk things over so he said. I suggested the morrow, he insisted on the present. It was ten o'clock of a hot August night, but we went up to my room, where he immediately began to quizz and cross-question me on doctrinal matters concerning the Lord's Day. I answered quite briefly, avoiding the appearance of controversy and stifling any tendency on my part to engage in verbal fisticuffs. Of a sudden he flopped to his knees and asked me to pray. I prayed, he prayed, my teacher prayed, and then we arose. I too hastily thought he had capitulated, but I was mistaken. Again he began to want to wrangle, whereupon I spoke about as follows: 'Cho Yusa, you mistake my purpose in sending for you, and do not understand my present mood. I sent for you to comfort



you, help you and pray with you, not to overcome you with argument. You have already argued yourself into a dangerous zone. Let's quit this, and make this compact. If you will promise to set aside a certain time each day for special prayer, asking for enlightenment on this subject, I shall also pledge myself to do the same. At the end of the month you communicate the result to me. Wherever God leads you will be best, and I shall stand by the outcome and love you just the same.' He shook hands over this agreement and left me.

I not only prayed for him every day, but every time I thought of him, I framed a brief petition. At the end of the month came his letter. It came just as I was in the midst of conference with my workers, and we paused long enough to hear the contents. A great shout arose at the conclusion, for the man had been won. The light came to him while he was reading in Acts. Now, this man was far more outspoken, far more enthusiastic a person than the former prodigal, and his joy overstepped all bounds. They tell me that the day he came to church again and made his confession, will go down in the annals of the place as its red letter day. The whole church was profoundly stirred. Such tears and confessions and joy and shouts and what not, should have made my heart glad had I been there, and should have confounded the easy-going statements of easy-chair, world philosophers, who say that Orientals are without the grip of emotion in religion. The whole town was in an uproar. At the end of this meeting he arose and said, that inasmuch as he had been off the track for several months, it behooved him to stir himself, to make up for lost time. The next morning, on his own responsibility he began to tear down the walls of the church and to enlarge the meeting room, in accordance with my earlier and urgent wishes. What is more, he went further and beyond my wishes, in that he knocked down some more walls, to make a double sort of apartment for me, when I come there. It was to be a labor of love, and when a few weeks ago, I went to visit that church, I had an exceedingly blessed time, you may be sure. The man left at noon to go out and welcome me. He waited till almost dark and feared I was perhaps coming the other way. He went there only to be disappointed, for I came in still a third way. He arrived afterwards and came as near embracing me in his eager arms, as has been my privilege to experience.

I whistle quite a bit these days and my mind reverts to Browning's few lines from "Pippa Passes"

"The year's at the spring,  
And day's at the morn;  
Morning's at seven;  
The hillside's dew-pearled;  
The lark's on the wing;  
The snail's on the thorn;  
God's in His heaven—  
All's right with the world!"

PAUL L. GROVE.



## REPORT ON LEPER WORK.

Kwangju, Jan. 22, 1914.

My Dear Friends of "THE KOREA MISSION FIELD."

I am sure you are interested in the growth of the leper work in Korea and, as our diligent editor has requested, I will tell you something about the work at present. Mr. Bailey with his wife who are at the head of the Leper Mission and founders of it, visited our home in Nov. and were a great encouragement to us all, and to the lepers. They also visited the Leper Work at Fusan and at Taiku where they plan to build a home for the poor sufferers of that district. While here, a site and some Korean buildings were purchased and our leper women put off in a separate place and we hope to start the building of a nice new home for them this spring. We were given permission to take in and care for more lepers, and to plan to go as high as a hundred. At present we have 16 women and 44 men and all Christians except 18.

While here and also at Seoul, Mr. Bailey visited the authorities with the view of encouraging their opening up leper work. Mr. Bailey's plan is rather to open up several leper homes over Korea rather than a few large plants. There should be several more Christian homes for the fifteen or twenty thousand lepers scattered over southern Korea.

About a month ago we took in a sad sufferer very far advanced and a pitiable sight who said he had not heard of Christ. Yesterday I went out to see how things were going and to encourage the sufferers. This man I found not able to sit up and very weak. I asked him a few questions about Jesus which he answered very intelligently and showed that he well understood the plan of salvation. I then told him that this was only a world of trouble and for him to hurry on up to that home prepared for him. He seemed more than ready to go. I gave the attendant twenty *sen* to buy him meat which he said he was sure would do him good, but before the man could get the meat the poor sufferer departed this life of woe and was buried this morning.

One young girl, with an unusually pretty face, was sent up to the dying room and she made all her preparations and practically bade friends good-bye, and said over and over that she wanted the Lord to hurry and take her away. Yesterday while out there I found her with an old stick away out in the road from the home coming out to meet us and just laughing and talking and as happy as could be, and saying "I was dead for a long time but am alive and happy now." It does one so much good to look into their happy and appreciative faces after they have been under Christian influence for a while. We have many very earnest Christians, and some fine Bible students among them and all except a very few have learned to read.

This cold weather is very hard on the lepers outside of the home and a great many die at this season. The other night I found a leper lying on the cold ground asleep, and it was such a bitter night it was hard



to see how he could have lived until daylight. I sent him to the home late in the night.

The Koreans are now learning that Leprosy is contagious and it is getting harder and harder for the poor lepers to find homes and places to sleep, and we should open more homes for this class of sufferers. Heaven is the only hope for the leper and the evangelistic results are most encouraging with the work so far, why not have a small leper home at your station if you are in a leper district?

Yours very truly,

R. M. WILSON.

### THE CHUNJU WOMENS' BIBLE INSTITUTE.

The fifth session of our Women's Bible Institute held Nov. 20—Dec. 18th, was an encouraging one. The weather was favorable and 65 or 70 were present at the opening. We had the privilege of having Rev. and Mrs. A. F. DeCamp with us. Mrs. Nisbet conducted the opening devotional exercises and then the company separated into 5 grades and regular class work began. As usual, the first grade had much the largest number.

On account of lack of ladies who were ready to teach, it was decided at Annual Meeting not to have a separate Bible Institute in South Chulla Do this year, but that the students be sent to Chunju, and Mrs. Nisbet was appointed to assist in the teaching. It was a delight to us to have her back with us in this work after an absence of two years. Twenty-two women came from the Southern field, among whom was a Bible woman from Chinju (Quelpart), who is partially supported by the Chunju Women's Missionary Society. The coming together of some of the leading women of all of our five stations tended to broaden and increase sympathy and love and enlarge the mission. North Chulla had an increase in attendance over last year, of 11; our whole enrollment being 88. Mrs. Tate, Mrs. Nisbet, Mrs. Clark, Misses Tate and Dysart and Mrs. McCutchen (also in charge), with some assistance from Misses Winn and Austin, did the teaching. Native teachers assisted with the writing. A severe attack of tonsilitis forced Mrs. Nisbet to drop work for nearly two weeks. Then Mrs. Reynolds came to our aid for one study. The women were eager to know the truth and did good work. They not only gained knowledge but were lead into a deeper life as they waited upon God.

The work of receiving credentials, enrolling, and seeing that every one had the required amount of rice or money for food for the month, took a good deal of time, but we felt that personal supervision would tell for good in the end. The giving out of the meals was committed to some of the women, others did the cooking, fire building, etc. This year each student was asked to bring  $2\frac{1}{2}$  mal (\$1.01 worth) of rice, and at the

close what remained was divided out and there was enough for each to have several meals on the way home. Their bowls of rice could not be very large, but they were willing to eat sparingly in order to be able to study.

One feature of special interest this year was the completion of the 5th grade course by 8 women. Five years ago the class began with 52. Some of the eight who finished, had serious trouble with writing, and wept over examinations. The three older were 57, 58, and 60.

It was a sweet privilege to be at the closing exercises and see their joy at receiving their certificates. One woman could not keep back the tears, when she thought of her husband who passed away a few years ago and could not be present when she received her certificate. One of the leading thoughts in the talk given by Mr. McCutchen and in the paper read by Mrs. Chung was—that the entrance of the Word giveth light—the door had been opened, the light had shined in, but only a beginning had been made of searching into the truths contained in the wonderful Book. Another thought was that they should share what they had gained with others, and that we were trying to help them to be prepared to go back and be helpful in their own churches and homes and wherever God should give them opportunities for service. A good many volunteered for personal work during meetings to be held in a number of churches just after Christmas.

We thank God for this body of Christian women and for His blessings upon us as we studied together.

JOSEPHINE H. MCCUTCHEN.

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## A CLASS FOR NATIVE PASTORS' WIVES.

Last fall the idea of a class for the Native pastors' wives was suggested by a native pastor himself, requesting that we hold a class for their wives. The matter was referred to the Training Class committee, which took up the question and discussed the possibility and the feasibility of undertaking more work. The need of this class was apparent as a good opportunity to help a class of worthy women who are to have an influence in their husbands' parish. A committee was appointed to arrange for the class and carry it through. There are twenty-nine native pastors in the Pyeng Yang territory. Nineteen of their wives responded to the call and were here Feb. 19, when the class opened. Nearly all of the other ten were detained because of very small babies or sickness.

The morning was spent in Bible study. In the afternoon a lecture was given by one of the native pastors or one of the missionaries. Each afternoon one of the missionary ladies opened her home for the lecture and each served refreshments either before or after the lecture. One interesting feature of the class was, that the churches in the city decided to entertain the class to dinner every evening, which was greatly enjoyed by them all.



In order that they might become better acquainted with each other, each woman received slips of paper on which was written the names of every woman, her husband's name and the name of the church he was serving.

It certainly was a bright and happy spot in the lives of these good women. Many have toiled, caring for the home and children, some even farming to help their husbands through the seminary and help support the family, because of the meager salary some receive.

Some with small babies brought a mother, or grandmother along to care for the baby, while they studied.

Every one felt the class was a success, and cannot help but bear much fruit for the Master.

The wives of our native pastors, who have not had the opportunity of study like many of the other women, must be helped. The beginning must be in the home by the pastor himself and second in the Theological Seminary where the Foreign pastors have the opportunity of teaching these pastors their duty and responsibility in the home.

MRS. W. L. SWALLEN.

## "THE SPIRITS IN ALCOHOL"

AS TOLD BY A KOREAN.

In the olden days there was once a filial son whose father was very sick; he had tried all the remedies the "medicine man" had ordered and his father got no better. Almost in despair, he went to another medicine man who told him there was only one thing that would cure his father; eagerly he listened for the prescription, the potent remedy. He was dumbfounded when his ears told him that he must bring three human livers to the medicine man and then he would be told what further to do. Here was a dilemma,—either let his father die or secure the livers and that meant murder! What was he to do?

He went home. He could not bear to look upon his father's face; he could not bring himself to the point of killing a man and taking out his liver, and yet his filial love was strong in him and was urging him on. Still debating the question of "to do or not to do," he went out and quietly took the family carving knife slipped it under his long coat and wandered on the mountain side; almost afraid to see anyone. Should he not go home? no, he could not bear to see his father die. Still undecided he walked on and finally came to a lonely place in the road; he saw a man coming to meet him.

Afraid to run and afraid to do his desperate deed he stood still. He saw by the garb of the man approaching him that he was a Buddhist priest; he thought to himself, "Here's this low-down priest, he never works, he just lies around and eats what folks give him, he is simply a low-down beggar; he is so low that everybody talks "low talk" to him, he has no spirit in him at all. The world would never miss such a

creature and he would do to furnish a liver to cure my father." Taking his knife well in hand he quickly proceeded to take the liver out of the priest; and now he was possessed of one liver out of the three he was to get, but how to get the other two was the question. However, emboldened by his good success he said to himself; "No one saw me do this deed and no one can see me do another such deed in this lonely spot." While he was thus musing, he saw a lordly "Yangban" (gentleman, landlord), his silk coat flowing in the wind as he proudly moved towards his would be assassin. No one is in sight and again he thinks to himself such thoughts as these, "Here is this lordly oppressor of the poor, he never knew what it is to be deprived of anything that he wished, but has had all his whims gratified and he has been used to rule all with whom he comes in contact. Here is a hard man, the poor would all sigh for great relief if he were out of the way, he is simply too lordly proud to live"; and thus thinking he extracted the "Yangban's" liver. He now had two of the three livers necessary to the healing of his sick father and he had only time enough to hide his spoils when he saw another man coming towards him; poor fellow: it is a crazy man. What good is he to the world and what good is life to such as he? he burdens all who have to do with him and even endangers the neighbor's lives, surely it would be a mercy to the poor lunatic himself and a good riddance for the world—his pile of livers is quickly increased to the coveted three.

It is with elation that he wraps up his treasures and takes them to the medicine man. Almost—not quite—surprised, the medicine man looks at the three livers he has brought, hardly yet cold. The directions are simple, "Take the three livers and bury them back of the paternal home in the warm soft earth; in a short time a shoot will come up out of the ground and being fed upon the livers will grow very fast and in a short time bear fruit. This fruit, a grain, is to be ground up and let stand for a time, the liquid which distills off the crushed fruit is the coveted medicine." The son followed directions implicitly and all came to pass as he had been told, his father recovered; but the story is not done—the liquid that came from the crushed grain was alcohol and since then man has known its virtues—and, its curse.

When the alcohol is drunk, the man at first gets the spirit of the lowly, good for nothing priest; but if more is taken the spirit of the lordly "Yangban" comes into the man and he lords it over all creation, if he can; and finally if still more is taken the spirit of the poor lunatic that is in the liquor makes the poor drunkard as crazy as the poor fellow whose liver first helped to cure the father and gave alcohol to the world.

From that day to this these three spirits have always been found in alcoholic beverages.

J. D. VAN BUSKIRK.



## AN ENGLISH-SPEAKING BIBLE CLASS.

The English Bible Class (of which a picture appears on the cover of this issue) connected with the Seoul Central Y.M.C.A., is now in its third year. Mr. Bonwick, of the Korean Religious Tract Society, is the teacher and there is an average attendance of 28 men each Sunday. Almost all the members make use of their knowledge of English in their daily employment and therefore this class affords the double opportunity of studying God's word, and adding to one's vocabulary. Everything that takes place in the class is in English whether Bible-reading, singing, prayer or lessons. Questions are asked and answered and the members are encouraged to make use of their knowledge of the language in every possible way. The members are busy men, as was found when going through the roll recently, for their week-day pursuits are as follows :—

- 2 Bank clerks.
- 6 Secretaries to Missionaries.
- 4 Clerks at B. & F. Bible Society.
- 3 Clerks at American Bible Society.
- 5 Clerks at Korean Religious Tract Society.
- 6 Clerks at Y.M.C.A.
- 2 Clerks at Electric Light Company.
- 1 Clerk at Store.
- 2 Teachers.
- 1 Doctor on Staff of Severance Hospital.
- 6 Students.
- 2 Divinity Students.

An interesting feature of the class is a special lesson on various subjects that is given, in addition to the regular Bible lesson. At present this is devoted to a series upon Missionary Enterprises of the past, and much interest has been shown in the early days of mission work in the South Seas and India. A number of the members are trying their hands at translating these Missionary stories into Korean with a view to their possible publication by-and-bye.

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## THE FIRST TRI-ENNIAL CONVENTION OF THE KOREAN YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

SONGDO, APRIL 2-5, 1914.

The wisdom in the choice of the location at Songdo was apparent from the beginning. The Southern Methodist Church gave to the Convention the use of its school buildings and admirably entertained the Korean and foreign guests in true Southern style.

The personnel of the Convention included representatives from Japan proper, from Canada, from the United States and China, besides representatives from ten Korean Young Men's Christian Associations in Chosen.

Dr. Ibuka, Chairman of the Japanese National Committee of the Young Men's Christian Associations was present throughout the entire Convention.

The Convention opened Thursday evening, April the 2nd, with a welcome address from the Pastor in behalf of the churches and the Rev. G. W. Cram in behalf of the school. Responses were made by Rev. Ye Choi and Mr. Yuk Chung Su in behalf of the school and Dr. Ibuka in behalf of the guests.

Dr. H. G. Underwood, the Chairman of the Convention then spoke upon the purpose of the Convention, and Pastor Yong of Suen Chun gave an address on "The Reality of Jesus Christ."

Friday the Convention was favored with an address by Mr. C. S. Kim, General Secretary of the Young Men's Christian Association in Tokyo, upon "The Need of Jesus Christ in the Lives of Students." Mr. G. S. Phelps, representing the National Committee of Japan, spoke upon the Work that the Association is now doing in Japan, and Mr. F. S. Brockman, representing the National Committee of China, spoke upon the work of the Young Men's Christian Association in China. This was followed by an address by Mr. Ye Sang Choi upon "The Future of the Young Men's Christian Association in Korea."

Mr. Gerald Birks, member of the International Committee of the Young Men's Christian Association, spoke in the afternoon upon "The Power of Prayer," while Mr. W. L. Messer, General Secretary of the Chicago Young Men's Christian Association, spoke upon "Jesus Christ as the basis of our Movement."

Mr. Ye Sang Choi and Rev. Mr. Choi of Seoul spoke in the evening upon the topic "How to make Christ increasingly real to non-Christian men" and Dr. H. G. Underwood spoke on the subject "How to make Christ increasingly real to Christian men." Dr. Van Buskirk led the Devotions on Saturday morning and then there followed the most deliberate and statesmanlike consideration of the Constitution that the writer has been privileged to witness during his stay in Korea. The admirable way in which these delicate questions were mooted brought forth the warmest commendations from all the visitors present.

Saturday afternoon Mr. Messer again addressed the Convention, his topic being "The relation of the Association to the Church in making Christ real." Saturday evening Pastor Oh spoke upon "Christ's teaching concerning prayer."

Sunday morning the Conference met in a union meeting of all the churches in the North Ward Church when Dr. Ibuka addressed the Convention upon "Jesus Christ's conception of the Kingdom of God," and Dr. Oh upon "The Possibilities of a life completely surrendered to Jesus Christ." The meeting was presided over by Pastor Choi.

The Farewell address on Sunday evening was given by Professor Hugh H. Cynn on "The type of men needed in our Christian Schools



to make Christ real." All came away feeling that Christ had been most real at the Convention, that we had seen Him face to face. His guiding hand was felt throughout the entire deliberations of the Convention.

The following were elected as the Union Committee of the Korean Young Men's Christian Associations :

Dr. H. G. Underwood,	Dr. Hugh Weir,
Dr. O. R. Avison,	Rev. D. M. Lyall,
Rev. W. G. Cram,	Mr. Yi Sang Chai,
Mr. Hong Chong Sook,	Mr. Hugh H. Cynn,
Mr. Hugh Miller,	Dr. Oh Kung Sun,
Rev. J. S. Gale, D.D.	Mr. Oh Ki Sun,
Mr. Kim Chung Sik,	Mr. Song Eun Yong,
	Mr. Pak Seung Pong.

At a meeting held on April 6th the following officers were elected :

Rev. to H. G. Underwood, D.D., Chairman.

Mr. Yi Sang Chai, Vice-Chairman.

Mr. Hong Chong Sook and Rev. W. G. Cram, Recording Secretaries.

Mr. Hugh Miller, Treasurer.

Mr. F. M. Brockman, General Secretary.

F. M. BROCKMAN.

## REMINISCENCES OF A COLPORTAGE TOUR.

By MR. THOMAS HOBBS SUB-AGENT B. & F. BIBLE SOCIETY.

It having been arranged that Mrs. Hobbs should accompany me on a tour in the field of the Canadian Presbyterian Mission we left Seoul on Oct. 2nd, 1913. At Fusan we had the pleasure of meeting a party of new Missionaries on their way to Hoi Ryung, and travelled with them to that place. Dr. Mansfield met us at the port of Chongjin, and we spent the night in a Japanese hotel, which afforded the newly arrived Missionaries an opportunity of trying their ability at sitting cross-legged on the floor ; a feat which requires quite a bit of practice before one can do it comfortably. (Short legs and small feet are undoubtedly an advantage ; qualifications which some of us do not possess).

The distance from the port to Hoi Ryung is—according to Korean count—73 miles ; which it doubtless is by taking the winding paths of the past. Roads, however, are being straightened and improved, which cuts down the distance ; and it is now probably several miles less by the main road, which is almost completed. We made this journey on push cars. A small car is propelled by two men, a pole being fixed on either side. The coolies take advantage of falling gradients by hopping upon these poles and riding. We decided to make the journey in one day and so were astir about 5 : 30 a.m., Breakfast being over, we loaded up our baggage, and were on the move a little before 7 a.m. After twelve hours

of exciting and interesting travel we arrived at Hoi Ryung. The Missionaries at that station were eagerly awaiting the arrival of their newly appointed colleagues, but in their joy at welcoming them did not forget us.

Hoi Ryung is practically a newly opened station, but the work is encouraging. That field is less thickly populated than many other parts of Korea but Mr. Macdonald says that he would not exchange it for any other district. Two Missionary residences have been erected, and Doctor Mansfield is rejoicing at the completion of his new dispensary.

Some two days after our arrival we arranged to visit a village about 25 miles distant. Two of the newly arrived ladies expressed a desire to accompany us in order to see a little of the country and work, for themselves. At this place the room in the inn was rather small, and to say the least, uninviting, so we had our evening meal in the yard, and thus afforded a great company of the natives—especially children—the sight of their lifetime. After the evening meeting we retired to rest. The ladies occupied a room in one inn, and Mr. Macdonald, myself, helper, and colporteurs two rooms in an inn near by. Mr. Macdonald and I had our camp beds, and thus escaped the dozens of little hungry intruders which are usually found in Korean inns. The colporteurs were not so fortunate. On opening the door about 6 a.m., the following morning Mr. Macdonald found my helper, Elder Song, sleeping—or trying to sleep—outside. He had been unable to withstand the attack of the enemy and had withdrawn. Two days later the ladies returned to Hoi Ryung, and Mr. Macdonald and I went on with the colporteurs another 25 miles. We arrived at our destination rather late on Saturday evening. On Sunday we had meetings, and on Monday visited every house in the town, and sold about 400 books.

At one house visited I was met by a very fierce dog, and while I felt like beating a hasty retreat, it seemed best to wait until the householder came out. When he came out I began to talk to him, and offered my books. He looked at me with suspicion, and without speaking a word bounded over the wall and left me with the dog. As soon as possible, I followed him, and found him talking to a colporteur near by. I commenced to talk to him but he quickly told me to be quiet. As soon as the Korean colporteur and his neighbour had assured him that it was all right he bought a Gospel and took it off to his home.

After a few days work in the Hoi Ryung field which was full of interest and blessing to ourselves, and I trust some help to the work, we left for Yong Jung. Yong Jung is a newly opened station in North Kando, South Manchuria. The distance from Hoi Ryung is 40 miles. Having decided to take two days for this journey we did not leave Hoi Ryung until 10 a.m. We had two saddle horses, and an ox-cart for our baggage. To quote the expression of a Korean, "An ox has a mind to travel slowly," and therefore we soon left the ox-cart behind. About 2 p.m., we stayed at an inn for lunch. When we had eaten and fed the horses, the boy—whom we had left to come along with the baggage—came up and told us that the ox-cart was just behind. We started off,



unwisely allowing the boy to accompany us instead of remaining behind to look after the baggage cart. Between 5 and 6 o'clock we arrived at the village where we had decided to pass the night. We found an inn which was fairly clean,—as Korean inns go,—and patiently waited for the arrival of the baggage cart. After three hours had passed by we came to the conclusion that we should not see the baggage that night, and so went supperless to bed—on the floor. We had not been lying down many minutes before we found that we were not the only occupants of the room and although we were going supperless, these blood thirsty little creatures did not intend to follow our example. The innkeeper was very kind and made the fire up several times during the night which kept us warm and our tormentors frisky. About 5 a.m., the boy started off in search of the baggage cart, and just before 9 a.m., we saw him coming over the brow of the hill, and the ox travelling faster than he really had a mind to. Needless to say we did justice to a good breakfast. After securing another ox-cart we proceeded on our journey, and arrived at Yong Jung about 5 p.m., where we enjoyed the hospitality of Mr. and Mrs. Barker.

Yong Jung is pleasantly situated, and is an important town. The Chinese have a Customs House at which goods to and from Chosen are examined. Some goods are carried on Chinese wagons, but the majority are carried on the backs of mules. In one pack team I counted 75 mules, which is not an extraordinary occurrence.

We have 5 colporteurs working in this field who are doing valuable work. Below I give an experience of Yi Kunsik who was a colporteur in Korea 13 years before crossing over the border in 1912. This story was given me by this colporteur:—

“I was travelling in North Kando during the summer for the purpose of selling books. One day I walked many miles but did not meet one single person. Since I had not sold one single volume I could not overcome my sorrowful heart. Towards evening I arrived at a large village, in the front of which was a broad plain. There was a man making a rice field there, and as it was a nice clean place, and I was tired, I sat down and began to talk to him. While we were engaged in conversation about 10 children between ten and twelve years of age came out from the village. At first I did not ask them to buy my books; I asked the children if they had a mind to listen to what I had to say. Some of them said they would, others said they would not. I told them to clean their noses, and wash their faces in some clean water which was near. Some of them did as I told them, others refused to do so. Afterward I told the children with the unwashed faces to look at the difference in the appearance of the other children. They were ashamed and had not a word to say. After a little more persuasion every one washed his face. I then held up a copy of the Gospel and began to preach to them. I told them that just as their faces had been dirty, and had been made clean by washing, so their hearts were

unclean because of sin, but if they would believe in Jesus He would forgive their sins, and make their hearts clean, and that the books I had to sell would teach them the way. Every one, including the man who was making the rice field, bought a copy of the Gospel.

At that time, an old gentleman, wearing a kwan (a four-pointed hat worn by the gentry of Korea) and smoking a long pipe came out from the village. On seeing the children with the books in their hands, he demanded in a loud voice, to know what books they had got. The children were afraid of him, and said that they had bought them from the visitor. He commanded them to return them instantly. This they commenced to do, but the man who was making the rice field called out, "Father, do not be alarmed, this visitor is teaching the children well. It would be good for us if we had one of these good men living in our village." The old man was the father of the man who was making the rice field, and hearing these words from his son, he allowed the children to keep their books. I looked up and saw that the sun was sinking behind the hills in the west, and I had no place to sleep. I turned to the children and said, "Since you listen well to what I say, I have something more to say to you." Pointing to a large house in the village I said, "Go to that house and tell them that there is a gentleman outside the village who says he will rest here to-night." The man who was making the ricefield said, "Do not have any anxiety, come to my house and stay the night." "I did so, thanking God for the way He had helped me."

To-day there is a Church and a good number of believers in that village, which are the result of the visit of this colporteur. This gives a little idea of the work that the colporteurs are doing.

*(To be continued.)*

## CLIMBING THE GOLDEN STAIRS.

Over five years ago a cook in an American missionary's home became acquainted with a coolie who had brought wood into the city to sell. This coolie would bring wood to the market and then would part with his hard earned cash by going into the beer house and getting drunk.

The cook told the coolie about Jesus Christ, the Savior. Finally the man said he wanted to "believe." His parents, brother, and wife came into the city with him and began attending the church and they are all faithful attendants at all the church services, to-day.

By playing the go-between, the cook secured a job for the coolie in the dispensary, as outside man. His work was emptying slops, washing bandages, scrubbing floors and any of the work about that is expected of coolies. He had not had one day's schooling so, of course, could neither



read nor write. He was such a bright chap that the doctor took a liking for him and urged him to study the characters so he would be able to read his Bible, at least. It wasn't very long until he could read and write the Korean characters.

All the time he was doing the coolie work he was energetic and made himself so useful in the work inside the dispensary, that it wasn't long before he was bandaging up sores and wounds during the rush hours. Later he was promoted and given work inside, only. Soon, he was running off a string of question such as he had heard the doctor ask and would come to the doctor, saying, "What shall I give to this man?" He became more and more useful, and was so desirous of learning that he was again promoted to be second assistant, a position that carried some responsibility. While it was a shock to the other helpers to have one who could not read Chinese working up in the scale of life, yet they had enough respect and love for the doctor in charge, not to resent his judgment; besides, the man himself was a genial body, and with his promotion remained still a humble-minded man.

He seized every opportunity of learning and because doctor gave special attention to the training of his first and second assistants he made rapid progress, so that when the first was sent to Severance Medical School last year, this man just naturally took his place and became head assistant.

He administers Chloroform so cautiously and well that, so far, there has never been an accident; he makes many of the stock preparations for the hospital use; can read English well enough to read the labels on the bottles; takes temperature, counts pulse, is expert at pulling teeth getting them every time; and as the children have been so frightened by the native doctor it is necessary to be gentle and careful in treating them, he is very tactful in quieting their fears.

His loyalty to the institution is an inspiration to the doctor, inasmuch as he will shoulder any responsibility and will do even better than was expected of him.

This Korean began life away down on the bottom rung of the ladder: to-day he is a steward in the city church, teaches a class of boys in the Sunday School, is first assistant in a hospital where 13,876 treatments were given last year, and with this ascent in life has kept a beautiful spirit of loving kindness and willingness to do any task required of him.

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## HAMHEUNG HAPPENINGS.

A recent visitor informed us that in one of the largest Mission Stations in Korea she could find no-one who could tell her how to get to Hamheung. Let us hope that this was because all the well-informed were out itinerating. For the information of the others let us say that this large provincial capital is connected with the port of Soho, or Seikoshin as the Japanese call it, by trolley-car, and from there by small steamer almost daily, and large steamer weekly, with Wonsan.

Let no one think that because the foreign population consists of the

missionary body, and that, of five adults and one baby, that life is dull and monotonous. Far from it. With the schools, hospital, city and country churches, itinerating, city and country classes, etc., every day brings its new situation, new problems, till sometimes it seems a dizzy whirl. There is no lack of variety, or absorbing interest.

Just now we are in the midst of school closings, with graduation exercises, etc. Five fine, bright lads graduated from the Academy. Three of them were baptised last Sunday, and they, with the other two who were already members, have taken an active interest in church and Sunday-school work.

At the graduating exercises one of their number acted as organist with real musical ability. The programme included a four-parts hymn by the school choir, and an English hymn by the graduating class.

The valedictory was read in Japanese, Korean, and English.

The Boys' Junior School and the Girls' School have each their graduating ceremonies, for the Koreans take their schools very seriously. All of the six girls finishing the Junior course are very anxious to go on with the advanced course, but some of them are "engaged," and must go instead, to their mothers-in-law.

A large non-Christian school in the city wishes us to take a number of their graduates into our Advanced Classes. In the Boys' Academy, too, the prospects for an increased attendance are good as already twenty-seven applications for entrance have been received, and only five have graduated.

The fourth city Class of the winter has just begun, the Class for Men Helpers. A few days ago the Women's Bible Institute finished its session of a little less than a month. A five years' course of study is followed, and twelve women received second, and fourteen, first year certificates. The closing services were held in the church, and one woman gave a very interesting little talk on the Gospel of John, and another on the Messianic prophecies, the two Bible subjects studied. In addition they had lessons in singing, writing, arithmetic, geography and hygiene. It is encouraging to note the intelligent grasp of the Scriptures some of the women have, and to see how eager some are to learn. One evening a week they held a meeting for which they were entirely responsible, appointing leaders and arranging programmes, and the attendance and interest were good.

The women of the two city churches have recently elected their own Bible-woman, and in addition decided to pay the travelling expenses of several of their number who volunteered to go out for a week's preaching in the country.

If time permitted I should like to tell of the flourishing Sunday-school for heathen children, the nucleus of which is our school boys and girls, who try to gather in others, and succeed so well that the attendance is well over four hundred, sometimes over four hundred and eighty.

God grant that many of these little ones may be guided into the way of life, and that the hymns they so quickly learn to sing may find an echo in their hearts.



## CLASS DAY AT PYENG YANG.

I wish you could have gone with me to the Class Day Exercises of the Union Christian College, and seen our nine bright young men who will graduate.

The Class Prophecy was so different from anything you ever heard at home—for instance—he saw among his class mates some like Abraham, who would be called to leave home and country and go into a land which they knew not, but unlike Abraham, they would not go alone, and would have God's blessing. Some like Isaac would be called to offer their bodies a living sacrifice to God, etc.,—using Bible characters all through, as he told of his dreams.

The History had been given first, after prayer, song and Bible reading—I only heard the sketch of the life of the last one of the nine—He had not been able to study until his father was converted, as his father would roam here and there, spending everything he made, hunting for “a snap,” consulting the fortune teller to know where to go, etc. In his wanderings he heard about Jesus and after that was a changed man; he began to save his money, and sent his boy to school, and ceased his gypsy life.

Another boy had a speech with Thanksgiving as his subject. He was thankful first to God for establishing the best College in the world here at Pyeng Yang, when he had so many much more distinguished places. If you asked him why he said it was the best, he would answer, that as far as numbers were concerned, he knew it was not the best, but that out of 3,000 total attendance from the start, there were practically no failures; all had become respectable citizens, and most of them had gone into definite Christian work, which could not be said of most schools. It was turning out men, therefore it was the best. You might say that Yale and Oxford are better because of their superior faculties, but if you look at our Professors' pedigrees, we had some with Doctors degrees, some with Theological Training, and most every kind, so he thought in that way too, they were in no way inferior. For all of these things he was thankful to God.

Then one of the boys arose with a warning as the subject of his remarks. There were two beautiful trees in the forest growing side by side, but when a strong wind blew, one fell over. He went to it, and asked the reason why such an apparently beautiful, healthy tree should fall; the tree pointed to its branches which were tall and heavy and to its roots which were small and insufficient to hold the growing top. So we, if while studying, do not have a goal and keep it constantly in mind, bending all our energies to the accomplishment of that end, soon the wind of poverty or hardship will blow us over for we shall have forgotten our vows to our God—Unless our roots go deeper as we study, our branches growing higher, reaching out to take in more and more of the pure air of education, like the big tree, more easily affected by the winds of adversity than a small tree, we will be blown over and become useless—merely dead timber.

So he would warn all of the undergraduates to see to it that their roots are going down deep—that they have a goal, which they keep ever in view.

Next, one of the boys sang very nicely in English, after which one of his classmates delivered an address of farewell.

You could hear the tears in his voice as he told what it would mean to them to go out and leave the teachers who had helped them for from four to eight years: (some had gone through the Academy here, also) their fellow students too, who had become like younger brothers, as they had lived together in the dormitories; but above all, their fellow classmates, whom they had known so intimately and now would leave, never to see some of them again, on this earth. Like Peter on the Mount of Transfiguration, he felt like saying "Let us abide here always," but he could hear the Saviour telling him to look on the dying world, therefore with Him, let us go down into the valley, where there is so much work to be done, comforting ourselves with the verses in Revelation, which tell of a time coming, when there will be no more parting or farewells; if we are faithful now, we then shall be singing with the angels and saints above, that endless song of praise to the Lamb.

How does it compare with the Class Day Speeches in America? Of course these are just a few of the points, I don't understand much, for such speeches contain a good deal of Chinese and educated (classical) matter.

HELEN TAYLOR BILLINGS.

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## EVANGELISTIC STATUS OF SEOUL.

DEAR BROTHER DECAMP:

Herewith are the facts relating to the evangelistic status of Seoul for which you asked this morning.

There are 48 Christian Churches within a radius of six miles of the center of the city of Seoul, twenty of which are within the city walls. This enumeration does not include the Roman Catholic Church; nor does it include the Japanese Churches, and the independent Korean Churches.

In addition to the above, there are two Bible Schools for men which teach six months each year, and another one that teaches nine months each year; one Theological Seminary that is in session six months of the year; one Woman's Bible School having a nine months term; two Bible Societies, and one Tract Society.

There is a very flourishing Korean Young Men's Christian Association, besides which is a promising one operated by and for the Japanese.

In addition to all this there are Bible Institutes conducted by the several Churches, whose sessions continue from September to the end of April. During this period there is not a man, woman, or child, of the



ten thousand Christians of this section, that does not have the privilege of special Bible instruction, and there is not a Church in the list where special revivalist efforts are not conducted during the year.

Sincerely yours,

W. A. NOBLE.

## LETTERS.

### I. CHAI RYUNG

Chai Ryung, Korea, Jan. 31st, 1914.

DEAR FRIENDS:—

The heading of this letter will tell you that we are no longer in Seoul, where we have lived so many years, but in a country Station in Whang Hai Province. Having just begun my work here, many things that seem to me most interesting have become so much of an old story with the other workers that they do not write about them. I want to tell you of a few of them.

To begin with, Chai Ryung is a town of about seven thousand inhabitants. Here is a church building that will comfortably seat one thousand people, although on special days it often accommodates many more than that number. There are about four hundred and fifty baptized members, with probably twice that number enrolled as catechumens.

The church building is not large enough to hold all who come to Sabbath School, when they are divided into classes, so the men and women meet at different hours, and even then are still subdivided, part meeting in the church building and the rest in the Bible Institute. The men meet at 9:30 and when they have finished they go home and the women come, meeting at 11. At 2 p.m., all meet together in the church for the regular preaching service and at this time a goodly number come in from near by villages where they have had their own little Sunday Schools in the morning. I am assigned to work in the Sunday School in the church building. We have twenty-three classes with an attendance of 175 to 220. Each teacher, in order to be allowed the privilege of teaching, must first have been approved by the Session, and then she also must have attended at least one of the two preparatory classes. This rule applies also to the men. In the case of the women there are two classes; one conducted on Tuesday by Mrs. Whiting, and the general class, for both men and women, on Saturday night, taught by Dr. Whiting. A roll is kept, and on Sunday morning the one who supplies teachers knows beforehand whose class she must provide for, and frequently we see the regular teacher of the class sitting in her own class as a student, while some one who has prepared, is teaching the lesson. There are not usually many absentees, but just now there is a lot of sickness, three of our teachers having lost their babies during the last week.

The district covered by the Chai Ryung church is divided into

twelve sections, each section having a captain. These captains *once a month* visit every house in their district and early in the month, at a meeting of all the captains held for this purpose, they report on the condition of the families in their section. They know whether any one is sick or in trouble; whether any one is in financial need; whether any one is meeting unusual persecution; whether any have fallen from grace through discouragement or otherwise; whether there are any who have decided to become Christians etc. No one can be seriously in need of anything for a great length of time, without its being found out.

Soon after my arrival I was assigned to do visiting in the homes of sections one, two, three and four, and a little book was given me containing the names of each believer. On each page was a second name, and when I asked what that meant I was informed that was the name of the unbelieving woman for whom this woman had promised to work and pray *until* she became a Christian. I was also requested as soon as one had become a Christian, to put her name in another place and have the first sister decide on another for whom she would work and pray. Many of them have been marked off and others put in their place. Pretty definite personal work is it not?

The week just past is the first of the Korean New Year and the local church people have been holding their Class for Bible Study. It began with a prayer meeting at the church on Monday night. Then Tuesday morning all met in the Bible Institute building and were divided into classes for study. The women have been studying in four divisions. My privilege has been to teach the second division at 10 a.m., taking the Epistle of James; and in the afternoon I have had the beginners, giving them some topical studies on sin, repentance and the like. I only counted them one day, then I had seventy-five in the morning, and sixty in the afternoon, not counting the children, of whom, at each session there were not less than ten, of from one month to four years old. These two classes were as good an illustration as one could want as to what the Gospel does for a woman. The morning class, bright, alert, listening and appreciative; the afternoon class, several degrees dirtier, half asleep, only partially interested and constantly talking to each other. One day in the beginners' class a woman occupied her hands going through the motions we sometimes see the monkey mother in the zoo use as she works at the head of her off-spring, only here it was to some real purpose. This morning in my second class one sympathetic mother removed her child's wadded jacket, wrapped his bare shoulders in her skirt while she turned his jacket inside out and hunted for the offending insect (?). The worst of it is that it was so common an occurrence that the only one really disturbed was the teacher. Can you not imagine that it is hard to keep one's thoughts fixed hard on the lesson with such a performance going on within three feet of the teacher's desk? About 350 men and women have been studying in the class. We finish in one more day.

After ten days rest our Women's Bible Institute begins and I have one hour a day in that for a month. By way of diversion I go over to



the hospital for a short time twice a week to see such special cases as want me to care for them.

We came to Chai Ryung October 20th. Two weeks later Mr. Pieters went to the country on a three weeks' trip. After that he was again off for the meeting of Presbytery, then at home for four weeks, when he taught two and sometimes three hours a day in the Men's Bible Institute. After that closed he went to Seoul for a few days on business and from there to Seu Hung where he and Mr. Kerr are holding a Bible Class. There are 250 in attendance but the men go out in the town as soon as the afternoon study is over and preach and invite people to the evening meetings and they are having an average of over 350 people in attendance every night. They will be at home Wednesday and stay for two days when they will go to An Ak and hold another similar class.

FEB. 10TH.

Another ten days has gone by. The man of the house stopped at home a couple of days and is now at the An Ak class. He writes that they have not quite as many in attendance, and that the evangelistic spirit is not as good as at the other place, at least that it was not at first. After several days, noticing that the evening meetings were not well attended, the pastors talked to the men urging them to be more zealous in their afternoon's work for souls. Many of them felt the justice of the appeal and promised to do more earnest work, one man saying he was so ashamed of himself that he was going out in greater earnest and he said "If you do not see me at the meeting to-night you may know it is because I have not succeeded in getting any one come with me."

I am delighted to report that we have not had a day of sickness in our family this winter. We have been blessed with a fine winter; just cold enough to be healthy, and yet bright and sunshiny. Just such weather as keeps the children out of doors most of the time and keeps them in perfect physical health.

The boys are growing and developing very fast and are a delight to their parents. They have enjoyed some of the apparatus of the Montessori System on such days as they could stay indoors long enough to work at it. It will soon be time for them to have more definite times for study and that will mean some work on their mother's part, for she has never taught children.

After we have had our Bible Institute and two classes for women, I will try and send another letter telling you of them.

Very sincerely yours,

EVA F. PIETERS.

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## II. SONGDO.

This is the season for school commencements and the different schools are closing out the year's work and preparing for the work of the new school session.

March the twentieth, the second class of eight bright girls received diplomas from Holston Institute. The new north ward church was crowded with friends and relatives who had assembled to see the exercises. After the opening prayer the entire school sang their school song; then came the class song in English "The Morning Dawns," after which the principal, Miss Wagner, gave the diplomas tied with class colors, pink and white. After the diplomas were given out, the class faced the audience and sang in Korean a very pretty class song. The girls are unusually bright and attractive and from this class four are to become teachers, three are to be married and one is to continue further study. Several of the officials' representatives were present and made short congratulatory addresses.

The Primary Schools have had a very good year and nineteen girls finish this course and will receive primary diplomas. There are over two hundred little girls studying in the three city primary schools. It is a great joy to look into their bright little faces and see how happy they are in being led in the way of truth and righteousness, and to realize that of these the Master said "Of such is the Kingdom of Heaven."

The Anglo-Korean School for boys has had a most successful year and the students are proving one of our greatest helps in carrying on the work of the Sunday Schools and church services. Three young men will finish this year from the middle school.

The evangelistic workers are all busy itinerating in the country this beautiful spring weather. Several weeks ago a city class was held here for the women and some eighty or more were enrolled and nearly all attended throughout the week. The pastors, Miss Harris, Miss Erwin and Dr. Yi did the work assisted by several of the Bible women. Lectures were given on "The Care and Training of children," "Flies and Disease," "Consumption Cure," "Internal Diseases," which the women listened to most eagerly. Studies on "The Life Of Christ," First and Second Thessalonians "Ruth" "Books of the New Testament." One day a dear old wrinkled faced grandmother approached Miss Erwin and said, "Puen, we old women can't read, and we have eaten our ears and all we can do is just to believe with our hearts and as we have not long to remain here upon this earth we have all decided that we would like to have you tell us something about Heaven." So one morning was set aside for a special talk on Heaven by Yi Moksa. At the close, a lecture with stereopticon views was given on physiology and hygiene for both men and women.

Mr. and Mrs. Thompson and family have gone home on furlough via the Red Sea. We miss them from our station very much. They were given the customary farewell party in which they were pictured by their fellow workers as lecturing and travelling in the home land in the interest of their special lines of work, which was greatly enjoyed by all.

Miss Graham and Miss Oliver of Choon Chun have just undergone operation for appendicitis and are now rapidly recovering from same. Miss Tinsley, who has been ill some time with typhoid fever, seems some better.

LILLIE M. REED.



## III. SYENCHUN.

MY DEAR MR. DECAMP,

Seventy-seven men on January 17th, finished a monthly course in the Syenchun Men's Bible Institute. That word "Men" slipped in a second time because we have also a Bible Institute for Women. It has been a fine month *for* study and *of* study. The teachers had to study to keep the students in constant progress, and the students had to study to keep the teachers from giving their time to anything else, such as even the landable enterprise of writing an article for the genial editor of the *Korea Mission Field*. The curriculum consisted of two morning and one afternoon sessions of Bible study, daily. Lessons were assigned and students examined daily on prepared work. A good spirit of prayer and fellowship was manifest. Going to their home churches after a month of systematic study of the Word amid environment of prayer and conference these people ought to be an inspiration not only to church members generally, but also to officers, including helpers and pastors. We have a course of one month extending over five years. Some men who think of studying for the ministry are here to find out their own minds, or have others in charge find out the state of affairs for them. A little extra Bible before taking up theology—! well, how about it? I venture to think Wesley and Calvin would have no objections.

Three local missionaries gave instruction assisted by two Korean pastors, in occasional lectures in the evening or during the conduct of chapel.

I could not help comparing the system of Bible Classes for a week or a month at a time in Korea to the great religious feasts which attracted the Israelites three times a year to the Temple City to renew their dedication to God. Jehovah has never ceased to bless the gathering of His people to become better acquainted with their King and to offer Him all true worship and obedience.

Christmas in our churches and schools was a merrier and brighter day than during the past two years for obvious reasons for which we thank the Disposer of all human events.

CYRIL ROSS.

## IV. CHUN JU.

The Annual 10 Days' Bible Study Class for men in Chun Ju was held February 11-20. The Women's Bible Class having closed only the week before, it was feared that on that account the attendance would not be so good at the Men's Class. Then, too, the year has been a very hard one throughout the larger part of the Chun Ju territory. However, the attendance was larger than ever before; 346 being enrolled, and possibly fifty more coming in after the last day in which enrollment could be made. The men seemed to be in earnest, the teachers reporting the general tone of the class as being an unusually high one. The teaching force consisted of the men in the Chun Ju station assisted by Rev. W. L.

Swallen, D.D. and the three Korean pastors in this field. An especially helpful feature of the class was the evening meetings in the West Gate church at which Dr. Swallen preached. The large church was filled every night, and we believe that our city congregations, as well as the visiting brethren, received a rich blessing.

S. A. WINN.

## V. KWANG-JU.

The past winter has kept us all more than busy with the various classes, both Korean and language. Our full force has been here and has the itinerating pretty well in hand. All of the itineants report their fields in good condition; interest better than for some time, and the native Christians hard at work. But the Church of Japan is at work in our territory and is making it hard to hold some of the weaker Christians inasmuch as they offer large inducements to those that will go with them, and do not seem at all particular as to the quality of their followers.

The classes we have held for the men and women have been the best in years. There were over 365 men in to their class in spite of the fact that they had to bring all of their provisions and vessels, and prepare their own food. They were all in earnest and studied with a great deal of zeal, in the five classes provided for them. By far the larger part of them were able to stay thru the course, and received certificates at the end. The course was varied, including Biblical Theology and Old Testament History, but the chief emphasis was laid upon the study of the Scriptures. This is one of the largest classes ever assembled here, in spite of the fact that it is the first one held since Soonchun was set off as a separate station.

Following hard on the men's class was the one for women, and it, too, was a success beyond our expectations. Three hundred and sixty-five women registered, which does not include a considerable number that got in too late to be counted. We had Miss Tate of Chun Ju to help us out. The ladies of the station praise very highly the attention of the women, and seemed to consider it our most successful women's class. These classes were both, of only ten days duration, but we are planning to extend the time just as fast as we can train the constituency to realize the necessity of longer periods of study.

During the month of January, Mokpo, Soonchun and Kwang-ju stations met at Kwang-ju for language study. Those of us who are new to the field find these classes a great help, for this, language is difficult enough despite the occassional boost of a months class. While not pretending to rival Pyeng Yang, this class was very thoro and very helpful.

At present our station has been turned into a hospital. Little Franklin Talmage and his grand-mother, Mrs. Emerson, are both seriously ill, the Wilson children are just recovering from an attack of the grippe, and Mrs. Knox is just up after a two months siege of serious illness. The winter has been so mild down here that both foreigners and natives are



feeling the effects of it. The dispensary has all it can handle, and as we itinerate we are struck with the unusual amount of grippe and pneumonia.

Mrs. Newland has just returned from a month's sojourn at Chun Ju for recuperation and is much improved in health.

On the 31st of March, Mr. Parker leaves us to take up his work in the Union College at Pyeng Yang. He has been with us for almost two years and has entered most heartily into the work of the station. It will be a real deprivation to give him up, but we hope that even larger usefulness at his new field, will copensate us for our loss.

L. T. N.

## CHILDREN'S CORNER.

### A JUMPING BOARD AND FOUR MORALS.

Korean children have a game which we would call the jumping board, and which they call NULL. They begin to play it on New Year's Day, and play it in every spare minute of their time, especially on the fifteenth day of the Korean first month—full moon day. It looks most exciting, and if you were to try playing the game, as I have, you would find it adventuresome as well. You get a board, thick and strong, about six or eight feet long and two feet broad. Then you make a little mound of earth upon which to balance the board. One girl stands on one end of the board, and one on the other. For a moment or two they sway gently to and fro, then one girl jumps hard on her end, and up goes the other girl into the air, down she comes again with all her weight on the board sending the other girl up in like manner. And so they go—up and down, down and up, their long pigtaails rising and falling as they move.

Around the big board on which big girls jump, lots of little boards appear where tiny children practise, for present fun, but always hoping some day to be able to jump like the big girls. Sometimes a big girl will call a little one and say, "Come and try the big board with me," and as the little one goes confidingly with her she teaches her ever so gently not to be afraid of jumping high, and *how* not to be afraid by practising the rules. Now as I watched the jumping boards at the end of our verandah, and as I was invited to try and play, and as I did try, I began to think that out of the jumping board I could make a story with several nice hard morals. And here they are:

*First:* If you don't jump at the *right* time, you give yourself and your neighbour a horrid "jar."

*Second:* You should not jump according as you want to, but should time your jump to respond to the other girls'.

*Thurd:* If you are afraid of jumping at the end of the board and come jumping further and further towards the centre, you spoil the game as there is no "spring."

*Fourth:* If a big girl plays with a little one she gives her more "rice" (or "pudding") in order to balance her own greater weight.

- Morals. I. *Be on the Alert*; not before the time,—nor too late.  
 II. *Co-operate*;—work with others, not against them.  
 III. *Have Faith*, and practise having more.  
 IV. "IF THERE BE SOME WEAKER ONE," "GIVE ME STRENGTH TO HELP HIM ON."

Mrs. McLAREN.

## NOTES AND PERSONALS.

### BIRTHS.

Catherine Henrietta—a little daughter, to Rev. and Mrs. S. A. Beck at Seoul, March 17th, 1914. Evangeline Florence to Ensign and Mrs. Hill, of the Salvation Army, April, 1914 at Seoul. Mr. and Mrs. Bonwick of the Korean Religious Tract Society, Seoul, welcomed a little daughter, named Catherine Geraldine, into their family circle on April 28th.

Dr. Wm. Taylor, of Tong Yeng, and Miss E. A. Main were married in the Cathedral of Shanghai, and came on to Korea last month.

Tong Yeng station receives a welcome addition in Mrs. Taylor who, before her marriage, was matron in the Presbyterian Hospital, Vila, New Hebrides.

Miss Jean Perry, not having been usually well, for some time, was advised by her physician to go away for a rest: consequently, on the 11th of last April, she and Miss Ellen Pash left Seoul for England where they expect to sojourn for a season. We trust they may soon return to us, having found that health which they seek.

The Misses McCully, of Songjin, left on furlough the middle of May.

Miss Miller of Chemulpo, while starting on an itinerating trip during the latter part of March met with a painful accident. The donkey which she was riding, while crossing a small ditch gave several quick jumps in different directions, and Miss Miller was thrown, badly injuring her right arm. The doctors assure her of a full, though a slow recovery.

### HAIJU BIBLE CLASS.

The winter general class for men was held here from Jan. 2nd to 9th. Rev. C. D. Morris, Rev. N. D. Chew and three Korean pastors were the teachers. The Normal Class for women was also held from Jan. 2nd to 15th, under the direction of the Misses Snaveley and Beiler. In this way the women had the privilege of uniting with the men's class for the devotional hour each day. Services were held in the Church every evening and were the means of awakening and blessing. Much interest was manifested in the subjects studied, by both men and women.

The Bible Committee at its last meeting sanctioned the issuing of "Proverbs" to sell at one *sen* a copy. Any desiring to use them can get them at their local book room, or direct from The British and Foreign Bible Society.

Many will be pleased to learn that language classes will be held this summer in Seoul, from June 13th to July 10th.

The Annual Meeting of "The Korea Christian Educational Association" will be held at Pyeng Yang, June 25th and 26th beginning 8 p.m. June 25th.—R. O. REINER, Secretary.



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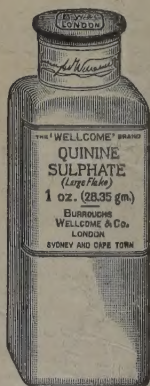
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